

# WORONI

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## SO WHAT DID YOU EXPECT?



Three A.N.U. Theatre Group's choice of Middleton's 'THE CHANGELING' for its first-term production was a courageous one. For it is a play that demonstrates some of the worst as well as the best aspects of Jacobean drama, and thus presents a challenge to producer and actor alike.

### Structural Problems

The most apparent problem with period drama of this kind is that to a modern audience certain scenes appear contrived. In 'The Changeling', a scene which reflects one of the basic preoccupations of the action, the test for virginity, provoked justifiable laughter. A similar instance is a conclusion, in which tragedy is prolonged into bathos, and the audience further alienated from the tragic atmosphere by the comic bickering of two of the onlookers.

Structural faults are further apparent in the sub-plot (judiciously cut) and its relationship to the mainplot. The sub-plot itself, set in a madhouse, is a bizarre combination of physical cruelty and verbal wit. It links with the main plot, through the presence of two supposed madmen who play a role (albeit a minor one) in the resolution of the main action, and through the obscure reflection on the moral choices of the main tragic figure, is tenuous enough to leave one wondering as to the point of the changeling figure himself.

### Corrupted Love

But the central problem of the play is the dramatic motivation of the tragic 'heroine'. How does Beatrice become habituated to her crime to the extent of loving the instrument of it. Structurally, the process by which Beatrice is transformed from a proud woman unable to accept her father's choice of husband, into a 'deformed' whore, is admirably mapped out. In doing this, Middleton piles irony upon irony—an initial choice of freedom is the source of enslavement; honour becomes the prostitute of murder; a marriage the aim of adultery. Beatrice's choice of weapons rebounds upon her—her calculations encompass her own desires, but not those of her instrument. In order to marry one man she becomes the murderer of a second and the whore of a third. She loses her love for the first and gains a corrupted love for the third.

### Compression

As written the play is characterised by a high degree of concentration.

There are few wasted words in the main plot—soliloquies and 'asides' are continually used to keep the audience informed directly of the internal condition of the protagonists. The producer was faced with the problem of further reducing the whole play to manageable proportions. He very properly did this at the expense of the sub-plot, losing none of the coherence and increasing the pace.

Long, explanatory soliloquies and frequent 'asides' also tax the talents of the players, presenting supporting actors with the difficult task of sustaining periods of silence and inactivity, without appearing as stage furniture.

Such a mode of concentration requires that the audience know exactly what is said at every point in the action. It is a pity, therefore, that the diction of some of the actors was unclear. Furthermore, the attempt to maintain an 'everyday' pace to some of the dialogue is unwise—a typical problem with period drama heightened in this case by the compression and wit.

The A.N.U. intends to take this play to the Inter-varsity Drama Festival in May. With the cast as it stands, it needs little polish for it to be a success. There were few weak links; the leads generally got the backing they deserved, and they deserved a great deal. A large measure of justice has been given a play with many difficulties.

### New President



Alan Brooks

The first issue of WORONI this year carried a story about alleged police brutality during an anti-Ky demonstration on January 18th. Arising out of that incident, a lecturer, two students and a journalist were arrested and charged with Offensive Behaviour. The lecturer and journalist were also charged with Resisting Arrest.

The outcome of complaints against the police, made by the local press and the A.C.T. Advisory Council, was negligible. The charges against the four men were heard before the Court of Petty Sessions.

### ON CORRECTING CONTRADICTIONS IN THE FORCE

Assertions that false statements were made by members of the Police Force during the court proceedings were reinforced by documented evidence including photographs, a T.V. film and the evidence of the police themselves, who, under cross-examination, contradicted themselves on several occasions.

Successive police in the witness box presented accounts which matched even to the extent of using the same phrases. It became increasingly obvious that the police had collaborated in preparing their evidence, and that every adjournment provided an opportunity for them to confer with their superiors to correct contradictions in earlier police evidence and tutor each other on how to deal with the cross-examination.

### AN EXERCISE IN "CROWD CONTROL"?

That police misconduct was a fact was evidenced by a T.V. film of the demonstration. Shown frame by frame, it revealed that after being instructed by their Sergeant and a "man in plain clothes", the police linked arms in a wedge formation and moved through the crowd thrusting aside anyone in their path. While giving Crown evidence, the police had claimed that they had merely walked through the 200-strong crowd whom, they further claimed, "melted away" before their advance, leaving them a gap through which to walk.

In the interest of the image of the 'gentlemanly police', the Sergeant even admitted that he had to reprimand a junior officer for trying to provoke the arrested men when they were in the Charge Room in the Police Station.

As to the individual charges, four were dropped during the four-months-long proceedings. This was done in the light of the evidence presented by the T.V. film, and also in view of some uncertainty as to whether the officers who made the arrests were those who signed the charges. One officer who appeared in court to give evidence was even disputed to have been at the scene at all.

### NO CASE TO ANSWER

On the same point, another policeman who performed badly under cross-examination, was not called upon again by the Crown Solicitor, even though he had taken part in several of the arrests and was one of the police's chief witnesses.

At the time of writing (6th April), the police have completed presenting their evidence relating to two charges of "hindering the police in the course of their duties" and one relating to "behaving in a manner that was offensive".

At the conclusion of their evidence, Mr. Enderby, the Defence Counsel assessed the value of the police's assertions as they stood up to the evidence embodied in the T.V. film, the still photographs, the colour slides and the cross-examination. He did this by making a submission to Mr. Harvey, S.M., which simply read that "there was no case to answer" in the three charges.



# WORONI



## YES

On 27 May all enrolled voters in the six States of Australia (but not in the Australian Capital Territory and the Northern Territory) must answer "YES" or "NO" to each of two questions. These questions are "Do you approve the proposed law for the alteration of the Constitution entitled "An Act to alter the Constitution so that the number of members of the House of Representatives may be increased without necessarily increasing the number of Senators", and "Do you approve the proposed law for the alteration of the Constitution

entitled "an act to alter the Constitution so as to omit the words relating to the Aboriginal race in any State and so that Aborigines are to be counted in reckoning the population".

We urge students to support the Aborigines in their struggle for basic human rights. Give your name to Elizabeth Craven (Bruce Hall) and you will be advised how to help. If you are unaware of the Constitutional discrimination against Aborigines read Section 51 (XXVI) and Section 127. J. I. & P. S.

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# Letters

## Overseas Students

The letter by Graeme Blomfield of the S.R.C. printed in the last issue of Milpera in 1966, proved interesting reading. The bulk of G. Blomfield's letter was related to the third report of the Australian Universities Commission to the House of Representatives and the Australian Government's policy towards overseas students in Australia. He dwelt at length on the question of Colombo Plan and private students "depriving qualified Australian students of a chance to study for higher educational qualifications" and suggested that most of the private students come from the "wealthier and more influential sectors of the various Asian countries."

He then ended by roundly criticizing the overseas students for not making their views heard.

This all brings us to a very interesting point of which Mr. Blomfield was probably not aware. The Colombo Plan students, from whom he obviously expected a vocal vanguard to come, have been perennially reminded about "their personal undertaking in their Colombo Plan nomination forms to refrain from engaging in political activities." Here I am quoting no less a person than Mr. Paul Hasluck, Minister for External Affairs, who went on to say that "I understand the intention behind this condition to be that students should not take part in public argument about the policies of any other Colombo Plan government." It is thus not altogether too surprising to find C.P. students in particular, and even overseas students in general, to be reluctant to speak their minds publicly.

However, I feel that I must comment on three points made by Graeme Blomfield. Firstly, it is quite untrue to suggest that overseas students studying in Australia come from wealthier sectors of Asian countries. Apart from the fact that a lot of them are not Asians (irate African students point this out to me!) overseas students actually come from a wide cross-section of their own communities. Even among the private (non-sponsored) students, many come from lower middle and working classes. This is true in the case of Malaysian students (of whom I am more qualified to speak) in which many working class parents with tremendous personal sacrifice and financial help from relatives, do send their children overseas for higher studies. A report, headed "Problems Facing the Overseas Student in Australia," presented at the Overseas Students' Conference in Sydney last year, also made this point. Under the section "A common belief that private students are the sons or daughters of extremely wealthy overseas parents" it said "This misconception has affected both the attitudes of the public and more importantly, those of the Immigration Department towards the overseas student of average means. Once again, this belief that the average student is financially well off is untrue. The bulk of private students are being supported by families who find it extremely difficult to save enough for their child's education. This situation is made even more critical through the unfavourable ratio of earning capacity in Asia as compared to purchasing power of the same money in Australia."

Secondly, Mr. Blomfield stated that "The Colombo Scholarship Scheme has failed through lack of money, to give those Asian students who most need it the chance to undertake study in Australia." This premise is all wrong. The C.S.S. is a government-to-government scheme wherein the Asian government concerned is the one to select their students "who most need" the scholarships. Is Mr. Blomfield suggesting that these governments are not playing the game?

Thirdly, I want to point out that quotas limiting the number of overseas students have already been operating in many universities in Australia.

Let me just end by saying that we overseas students do realise and appreciate this "unseen aid" made by Australia; and that this appreciation is made no less deeply felt simply because we do not show it with a lot of brou-ha-ha.

Yours,  
B. H. Kwa.

## THE ROCKY ROAD

SIR—Unfortunately Mr. Penhallurick's article on the crisis in university finance (Woroni April 3rd), told us little that could not have been learned from daily newspapers weeks ago.

It is well known that amounts awarded to universities for postgraduate research are very much below the amounts recommended by the A.U.C. for the next triennium. Having got the facts of finance clear, I think it is time that Woroni, along with other newspapers, attempted at least, to make a survey, if only in this university, of exactly how postgraduate students will be affected next year. How many students have and will be affected? Will there be fewer postgraduate scholarships awarded this year than last year? How much more difficult will it be for postgraduate students to find employment in Australian universities? How many students in science faculties will be affected by the inability to purchase new equipment?

These are the questions that need to be answered. We all know what the position is. Surely the repercussions of this crisis can now be formulated in rather more concrete terms. If postgraduate students are fated to a "rocky road" they are at least entitled to be given some indication of what the "rocky road" entails.

Yours—DIANE J. AUSTIN

## A New Social Club?

SIR—An observer at the recent A.G.M. of the Historical Society who had any belief about students being interested in genuine academic enquiry would soon have been disillusioned.

After a report on last year's activities and a statement of the present financial position, discussion began on this year's activities. But what activities! A film with a mass appeal, a talk by a controversial figure followed by liquor, a dinner, and so on. Amid great enthusiasm, all these social and entertaining functions were worked out at length.

Where were the academic historical objectives? Where was the desire to enquire into any aspect of historical study, or to promote interest in such study? A suggested activity involving effort along these lines was met with many long faces and such mumbblings as "well, if anyone wants to do it . . ."

Perhaps the Historical Society can be justified for its lack of academic objectives by the fact of its large financial debt and the consequent need for money-raising activities. Also, the opinion was voiced that the *raison d'être* of the Society was production of its Journal. This policy, however, looked suspect when it was suggested that no Journal be produced this year, because of lack of funds.

The Journal of the Historical Society is worthy of praise. It is certainly the best student Journal of the A.N.U. and is may well justify whatever other activities the Society indulges in.

At the same time, whether the Society is short of funds or not, it is disappointing to see so apparent a loss of academic spirit—the respect for the value of intellectual enquiry both for the individual and his society—in a supposedly academic society within the university. It is to be hoped that proper perspectives in the policy of this and other similar societies will become more apparent in future.

Yours,  
PHILLIP BROWN

## MAHER'S CONCLUSION CUT OFF

SIR—Congratulations on what appears to be a new improved format in Woroni No. 3. The layout gives the impression that copy has actually been sub-edited for the first time. Instead of spreading all the copy you had over eight pages, the rag now has the more compact look of a professional newspaper (remarkable as it may seem).

The exception was of course the middle pages election spread, which gave the impression of utter confusion in layout, as to which candidates were standing for what positions. One candidate had his whole policy eliminated due to an editorial error, and another had his conclusion cut off.

Margo Huxley's letter in Woroni No. 3 was a sound piece of advice on how to obtain the "happy medium" from which you are still far. The next step must be in the direction of more racy and sardonic artwork.

Yours — TERRY MAHER

## BOOKS

Sir,  
Once again students have returned to be faced with the same old problem—books. Reading lists are dished out gleefully by all departments (especially in the Arts faculty), and suddenly none of the books are to be found.

Actually, the books on reading lists are usually put on Reserve, and that is the best anyone can do, short of getting a few extra copies of them into the library (hint). The most annoying incidents occur when there are no reading lists, for example when term essays and tutorial sheets are handed out, none of the relevant books are reserved, and it's a case of "first come, first served."

It would be practically impossible for books with "current interest" to be put on Reserve for short periods. But why not shorten the normal borrowing period? After all, it doesn't take two weeks to read a book, and most books aren't read from cover to cover anyway.

Of course, the ideal would be to put the whole library on a two-hour borrowing system. But I'm sure we would all be happy with it on a two-day one. Or maybe five? Please?

M. Dugar,



# Education : Aborigines



Gordon Bryant M.P. addresses  
an Abschol meeting on the  
coming Aboriginal Referendum.

It is difficult to know where to start in improving the lot of Aborigines in the community. Without doubt the basic thing which they lack is education, for without it they themselves help to perpetuate the very things that lead to its lack. As things stand at present, Aboriginal children arrive at High School with certain regular and common drawbacks. The majority are drafted into 1G, which is never a good class to be in. They share it with a depressed little group containing poor whites, cases of borderline mentality, and juvenile reprobates.

At recess time the Aboriginal children sit together, and can seldom be cajoled into joining groups of white children, however well-intentioned some of the white children may be—and there are many of these. Sometimes a white child will try sincerely to make a friend of an Aboriginal child, and invariably the home environment prevents the friendship from developing. There can be no reciprocal visiting, and the Aboriginal child resists the advances of the white child. On the other hand, there are many cruel children who do not realise how they can wound. Even if we could train teachers not to discriminate, we can not guard against conduct of this kind in the playground. Much of it is unintentional, or the usual light-hearted chinking that seems to be part of all social relationships in Australia. Boys will push one of their number up against a shrinking little Aboriginal girl and scream "There's yer girl." This is only a piece of puppy play, and a white girl would laugh and run away. But the Aboriginal teenager goes quietly behind a tree and weeps. They are never allowed to forget in a non-segregated school that they are different.

Aboriginal children arrive at High School often days or weeks later than the other children. This is probably because they dread the thought of the big noisy strange place after the smaller primary school which they have learnt to tolerate, and either truant or persuade their parents to let them put off the evil day. Needless to say they seldom can afford the correct uniform, and it takes some weeks for welfare workers to get hold of them, measure them, and then produce second-hand pieces of uni-

form, usually obvious hand-me-downs. Because of their home conditions it is hard for them to keep their uniforms clean and neat—no very easy task even for white children with every advantage. They seldom can provide themselves with sewing or cooking materials, and the exercise books which they are given—often one suspects, without tact—soon are lost, dirty and dogseared.

It soon becomes apparent that most of the Aboriginal children cannot read even the simplest words. Most of the Aboriginal girls who attend my school do not even know their letters. I have tried to hold remedial reading classes in the rushed and noisy recess breaks, and I find that I have to start with "cat" and "mat." The classes had to be abandoned because the girls would not come, and by the time I had gone out into the playground and found them, the recess was over. Since they can not read, they can not follow most of the lessons, and they sit at the back of the room (out of the way) and pass the day in boredom and surreptitious mischief. Is it any wonder that they play truant or trump up illnesses at every opportunity? Teachers are too busy to give them the individual attention that they need, and even the best of us get tired of dealing with an obstreperous and active malcontent in the classroom. The easiest remedy is to send the child out of the room to stand in lonely boredom outside the door. One suspects that this has gone on all the

child's life. One primary headmistress I know solves the problem for her staff by taking Aboriginal children off their hands, and employing them all day tidying cupboards and watering the gardens. Of course they themselves think this is fine, but it is not the education to which they have a right.

#### Lack of Incentive.

Much of the trouble lies in the fact that adult Aborigines see no reason to have their children educated. The general idea in a modern community is that education is only for earning a living, and it is quite obvious that there are no jobs for Aborigines, especially girls. On the other hand there are business men in our town who might employ a girl if one could be found with any qualifications.

The solutions of these problems seem to be bound up with housing. Over-crowding is never conducive to study, and now that television is with us, it must be increasingly difficult for Aboriginal high school children to find a quiet place to study. Perhaps hostels in country towns would help, and special scholarships to technical schools would give some of them training for a job, and this might encourage the others. Girls especially need these.

A campaign amongst teachers should be launched to convince them that educating Aborigines is worthwhile and possible. Most of those with whom I have discussed this question are disheartened, as are also the truant officers. It is very hard to remain enthusiastic in helping people who consistently refuse to help themselves. Most teachers do not inquire why they will not help themselves, and I suspect that some of us give up before we have really tried. There are always so many on a staff who assure you that "it's no use trying to teach Aborigines." The reasons are so complex, and it is much easier to lump all Aboriginal children together as unteachable. Special training, including a study of the Aboriginal background, should be given at teachers' colleges.

Too few of us understand the problem, or care to find out the truth. In this I feel that the University Student Group (SAFA) and Charles Perkins have done invaluable work in waking up some who have never really thought about the matter. I can not rid myself of the feeling that special primary schools would be best while the community feels as it does, and the housing problem has not been solved. At least then the Aboriginal children would not feel different every hour of the day, and perhaps they could at least read before they reach high school. As things are, they have no hope of deriving any benefit at all from secondary education, and it is not fair that the young ones, sometimes two or three among hundreds of white school mates should have to bear the brunt of prejudice and callousness against which they have no defence.

# history

Attention was focused on finance during the 1967 A.G.M. of the Historical Society. The usual business of electing a new committee (Robert Whitelaw, President; Margaret George, Secretary; Don Brech, Treasurer). Presenting reports from the old committee was carried out, but the centre of attention was the question of how to pay off a substantial debt incurred in producing last year's Journal.

#### Problems of Publishing

Academic Journals are never renowned as good investments—they rely heavily upon such sources as grants, advertising and donations. The Historical Journal, relatively new in the field, is no exception—sales account for only part of the total cost. Nevertheless, in view of prohibitive printing costs and only limited support from the S.R.C. and the Faculty, getting the Journal sold is a prime task. The remainder of the money must be raised by the Society and thus deliberations about fund-raising were protracted.

The problem of raising finance naturally intruded upon plans for producing this year's Journal. Should the Society go ahead while there was such a large deficit — something in the vicinity of \$370? It was decided that a Journal Committee be set up, after an affirmative response based on the following considerations:

- (1) Advance subscriptions had already been received from overseas;
- (2) Advertising revenue, an innovation in the last issue, can be expected to increase;
- (3) A programme of fund-raising activities by the Society will be planned; and
- (4) An earlier start to production, together with increased interest by contributors will enable a Journal to be produced earlier in the academic year, to be sold before the examination period.

It was decided that the Journal Committee be separate from the Executive Committee. To this end, a Committee led by John Darling, with Jeremy Madin as Business Manager has begun work on the 1967 Journal.

#### This Year's Programme

The functions of the Executive Committee came under review at a special meeting a week after the A.G.M., during which a tentative programme was debated. At this meeting it was decided that—a membership campaign (50c) be commenced, together with attempts to increase campus sales of the Journal; films and other money-making ventures be investigated. Most time was taken up with rather wearying proposals. An interesting debate did develop concerning whether the Journal ought to become more "popular" (saleable), but decisions about format, content and direction were left entirely in the hands of the Journal Committee. Most of the suggestions about the Society's programme were left in an infant state.

Some tasks were allocated. Phil Brown became Intervarsity Liaison Officer, responsible for organising this end of the Intervarsity Conference, this year hosted by Monash. Chris Gilbert became Publicity Officer, responsible for informing the campus of the doings of the Society.

CHRIS GILBERT



A part-Aboriginal student at an Australian University. There are, however, few such students at present although the opportunities for tertiary education exist.



# Impressions of Laos

'Cheap scotch whisky and women' is what Laos is known to many tourists for; few seem to know it as one of biggest American supply bases in South East Asia or as a country largely dominated outside the cities by communists.

David A' Hughes, the author of this article, is an 18 year old Englishman who for the past eighteen months has been hitchhiking throughout South-east Asia.

Three of us who had teamed up in India, had got to Vientiane, the Laotian capital to make some desperately needed cash, and to renew our visas. As it happened we were to make our money whisky-smuggling.

But just a bit about what happened in our travelling, we quickly learnt about Laos itself. Briefly outside the capital and areas of direct American presence, Laos is in the hands of the Pathet Lao, the communists. Their control is naturally expressed by arms, but is quite effective. At the same time, the Americans are busily attempting to develop the country. Their efforts are most obvious in the airfields and supply dumps they have established. We had heard that we could earn very good money in construction work. All we had to tell the Americans was that we had experience as overseers or as skilled heavy machine operators.

## Working for the CIA

Our reaching Vientiane, the first thing we had to attempt was good honest toil. We asked at the Air America centre. Air America is a civilian organisation which we were told, drops supplies to Americans and villages (in Vietnam) and also helps evacuate dead and wounded after battles. But on applying, we were told we would have to handle (and possibly drop) bombs and that because of the importance of the task that we would have to be intensively security checked by the C.I.A., who apparently run the whole show. We declined the offer.

## Whisky Smuggling

We found alternative employment as whisky-

smugglers. Genuine scotch sells at a dollar (American) for a 26 ounce bottle in Laos for the American p.x. stores; The G.I.'s make a little extra money by selling it to the general populace. In Bangkok, across the Mekong, the same scotch is four dollars fifty cents a bottle. We shipped it across the Mekong and sold it to a contact for three dollars a bottle.

The Mekong is communist-controlled down to the delta in Vietnam. In fact it is inadvisable for hikers to travel on it. Although officially denied, a couple of Americans, an Australian and a Filipino are known to have been killed quite recently when stopped by the Pathet Lao.

We operated by buying three to five dozen bottles and taking them by night to a small group of huts about thirty miles up river from the nearest official customs-controlled crossing. From there we shipped them across river to our waiting contact.

We had to pay our boatman about eight dollars a night. Half of this was paid to the Pathet Lao as tax. We never experienced trouble; but then, we never took risks.

## In the Capital

When not smuggling or whoring, we drank. In the capital with the Americans. That is about all there was for recreation. The Americans and the embassy staffs seemed to drink with a vengeance. The majority of the Americans' views on involvement in Indo-China reflected their boredom. They wondered what good they were really doing, and thought the Vietnamese ought to be allowed to fight it out themselves.

Vientiane seemed to many of the Americans, a pretty depressing place. It is laid out like a French Canberra gone wrong. It



My purpose is to initiate a discussion of pacifism, where both the hawks and the doves can match reason with reason, in a manner free from passionate conflict and personal abuse.

Firstly, just about everyone would agree that, on the surface, war is wrong in itself. It is believed to be morally wrong for anyone to start acts of aggression against anyone else. Yet let us be quite clear as to what is meant by "starting aggression."

I take it to mean where one party for reasons of selfish desire or racial or national greed, attacks an innocent, unprovoked and peaceful society. A wrong is then committed. The motive must necessarily be unjustifiable. Unfortunately in our world international law is often unheeded.

## Nations and Law

Nations are still like individuals in a pre-legal society. Each one acts in ways dictated by self interest. Hypocrisy abounds wherever agreements are struck. The true motives for a nation's policy are almost impossible to determine for a person outside the cabinet. Suffice it is to say that short of a threat of defeat in war, there is no legal compulsion for any nation to obey any treaty who is there to enforce treaties? For then we find an aggressor, and war will be started in the interests of peace! Particularly where violence is to be avoided, do we find that there is no en-



has boulevards, cafes and even small French village squares and parks. But when the French left, they left everything half finished and what's been done since then is a bit of a mess. The city is spoilt by areas which have been left undeveloped, great gaps in the symmetrical plan.

## The departed French

This predominant French influence still remains. The Government attempts to administer in a French pattern. They haven't developed a natural indigenous system, unlike the Thais for instance, whose government is essentially Thai. (Although it seemed to me that the Americans were bent on changing that).

## Laos: The Future

It sounds pessimistic.

forcing agent to make any sovereign state abide by any terms.

So even alleged law, drawn up by men, cannot withstand the cutting edge of an aggressor's sword. Some of its rulers are now found in the laws of positive morality and it is there that concern us most—what are a nation's moral rights and duties?

## National rights

We need not try to determine just how the original political societies were formed from individual men. The question of what came first, the right or the duty, does not arise on the international

scale. Each state can be presumed to contain some rational people who are conscious of duties towards others in general. Since rights are valueless unless the parties against whom they can be maintained are conscious of the duties lying upon them, we may presume that all nations containing rational people have rights and duties with regard to each other.

So putting law aside, we arrive at the premise that each nation has a right to live in peace and every other nation has a correlative duty lying upon it to let this nation remain in peace, i.e. free from external interference. Internal turmoil leads to many other factors which have to be considered in the particular

context, but prima facie, my submission is that internally upset states ought to be left alone.

Secondly, I do not believe in the value of turning back to the history of a current conflict and trying to point out the original defaulter. He may no longer exist, so what good will it do for the warring parties to agree that some third party precipitated their conflict?

For the sake of expediency, I will channel my argument to a fictitious yet realistic problem case. I deliberately leave Vietnam alone. Austrian provocation and German aggression in World War I and Hitler in World War II, China and Tibet, Korea etc. will also be left alone except in so far as they may

# A REPLY TO MORTON ON VIETNAM

I am brought to comment on Mr. Craddock Morton's article on Land Reform in South Vietnam, by one particularly glaring inaccuracy. He referred to areas of Vietnam "which have for fifteen years been administered by the National Liberation Front and which have been vital food bowls and are being physically destroyed by the Americans." And he mentioned specifically the Iron Triangle and certain parts of the Mekong delta.

I recently returned from a visit to Vietnam with three other Australian journalists and in the course of this we asked to be taken to the Iron Triangle since this had been the scene of a particularly big military operation. We flew by helicopter over the area, and spent a whole day investigating what happened to the poor civilians who happened to be in the way.

The first point is that the Iron Triangle proper is an area of very thick jungle, the reason it has been chosen by the communists as the site for a major base. It is not a "food bowl." It is true that the fighting was not entirely confined to the jungle area, but spilled over beyond the boundaries of the Triangle into surrounding paddy. We could see this from the bomb craters and vehicle tracks. In the southern end of the Triangle bordering the paddy were several hamlets in which the local farmers and their families lived.

They were given warning of the operation, and every effort was made to safeguard them, to move them and their possessions to a safe area. Luckily this was successful. No one was hurt. Barges and big Chinook helicopters were used to ferry them out to a secure area near the provincial capital. Even their water buffalo were got into the helicopters.

We talked to these people. There are about 5,000 of them and at present they are housed in a dusty tented camp awaiting permanent resettlement five miles away. They are being reasonably well looked after. A Filipino medical team is there, three U.S.A. civil aid officials, a dozen Vietnamese teachers, and officials from the Vietnamese Commissariat for Refugees.

The local Province Chief, a Colonel Ba, was very interested in their welfare and people there confirmed that he had almost completely devoted himself to the resettlement effort for three weeks, working as many as 20 hours a day to make it a success.

Meanwhile the people had elected a committee to represent them to the government officials, and were engaged in building the roof trusses and concrete blocks for their permanent housing in the new village.

Of course it is unfortunate that these people have to be moved. But the alternative would be to endanger them when operations were being carried out against the nearby VC base, which is one of three headquarters areas for Communist operations in their Military Zone Three. It contained radio communications with the command posts of Zone's One, Two and Four, and with Hanoi; it was the base area for around two divisions of mainforce communist troops; the site of huge arms and ammunition dumps of the new Chinese family of 7.62mm weapons which are now used by

mainforce communist troops.

Now it is undoubtedly true that the American and allied troops have not always been as careful in protecting civilians and helping them in resettlement, but they are now making these efforts.

Incidentally the National Liberation Front was not created until December 1960, so its control could not be fifteen years old. But it is true that the communists under one name or another have controlled areas like this for as many as twenty years.

As for destruction of parts of the Mekong Delta, again major operations are likely to be in jungle and swampy sections where the communist troops take refuge. There has as yet been no major action against guerrillas who live in the villages and work in the paddies.

I would agree with Mr. Craddock Morton on his general point that more needs to be done to satisfy grievances arising out of lack of land reform. Members of the South Vietnamese Government agree with this too, and from conversations with them and with members of the elected Constituent Assembly, I would predict that progress on land reform will be speeded up.

It is of course dependent on security. Government officials must be able to work in villages in safety before they can listen to people's grievances and take the measures needed to satisfy them. A disembowelled official, no matter how honest and well intentioned is not much good at reforming land or anything else. Unless it is part of land development (from jungle or unused land) it means expropriation as well as the act of giving, and if this is not to result in injustice and discontent it must be done carefully and by due processes of investigation and legal settlement. Land is not short in Vietnam, so it may be better to combine reform of existing holdings with a vigorous policy of opening new areas of land for the landless. But again this must often wait on eliminating the local military threat.

It would appear to be something of a myth that the communists continue to win popular support through their promises of land and the elimination of high rents and taxes. Many people in the south are aware that communist land redistribution is always followed by collectivization, which they detest. And in South Vietnam they have found that communist taxes are often higher than those of the most extortionate landlord.

All of the elite groups—the various sects and different religious groups, organized labour unions (which are based on the peasant and Saigon workers), professional organisations, students, journalists—are against a communist takeover, whether through military victory or subversion of a coalition government. A great proportion of peasants would appear to support this effort too, though undoubtedly many simply go with whichever side looks like winning. At present this is the Government side, as even the communists admit in their private documents.

Peter Samuel



# Where Should Free Men Stand?

be cited examples.

The problem to be determined is that of a peaceful nation, who without rendering any provocation finds herself threatened by an aggressor.

## Is War Wrong?

Our premises so far: a) all aggression is wrong because the aggressor suffers unjustly, b) every nation has a right to stay in peace and a correlative duty lies upon all others to let it remain so, c) history solves nothing so each unprovoked act of aggression is to be considered separately where moral questions are asked.

The logical questions follow: "Why is war wrong?" and "Is ALL participation in war necessarily wrong?"

The aggressor presents the aggressor with the following choices: i) to resist the aggression in a manner seen as appropriate by the aggressor, ii) to allow the aggressor to invoke the victim state and subject all its people to his will, its resources to his use, and its institutions to his indulgence, or iii) to try to compromise with the rogue.

## Compromise

With regard to the last alternative first, suffice it to say that compromise is hardly worth the while. The successful aggressor cannot have the compromise enforced against him anyway, such enforcement will amount to resistance. Further more, such "compromises" are usually on the aggressor's terms—e.g. Munich Agreement with Hitler. Needless to say, if a nation intends to remain passive, a compromise can only forestall immediate defeat. The only alternative feasible proposition is to gain a time reprieve during which an ally can be found. One thing is certain, compromises definitely did NOT work on every occasion they were tried.

It is necessary however, to distinguish between this defeatism and the wisdom of a settlement when both parties speak out of respect for each other's strength.

In considering alternatives i) and ii) one most often seeks an answer to the second question, "Is participation in war necessarily wrong?"

## Alternatives to Pacifism

Many of our colleagues in Universities throughout the world maintain that it is quite definitely wrong. To them it is wrong to do anything which may in the first place, bring about a state of war itself, or secondly, extend the duration of war not to mention its escalation. Here I invite particular argument on all sides.

Most of these people confuse participation in war, with what is particularly wrong in war itself, namely the original aggression. It is only from that, that we can firstly say that war is wrong. Consequently, those who do confound participation and aggression maintain that resistance to an aggressor is wrong, presumably (and I stand to correction) because war is impossible without resistance. Therefore it is morally right not to resist an aggressor as then war is impossible.

Yet whereas to some it may seem that "violence which meets violence solves nothing"—I will dispute this later —, it is definitely true to say that aggression not neutralized is a wrong which stands uncorrected. So it is a fallacy to suggest that the aggressor suddenly has the onus of avoiding war. War has no special significance on its own. It is the aggression which must be condemned.

My expression of preference for resistance to aggression automatically means I decline to accept absolute pacifism as a rational code of behaviour.



Yet people in my position are not necessarily "hawks."

## Resistance and Pacifism

Bearing in mind our premises, and paying due regard to a nation's rights and duties, we maintain it is reasonable for a nation to enforce its rights if they happen to be infringed by an alien aggressor.

It is also true that a wrong met with force is often a wrong which has been rectified. Thus often resistance to aggression is not only in accord with the aggressor's rightful interests, but is also morally right!

Therefore, the answer to the question "Is all participation in war necessarily correct?" is a qualified "No"—qualified because it is possible to have two parties become increasingly suspicious of each other and together commence aggression against each other. Then any participation would be wrong.

To suggest that pacifism is correct because it cannot lead to war, is to suggest a proposition which has never prevented tragedy. It ought to be distinguished however, from the case of a society which voluntarily accepts the sovereignty of a foreign power, but then of course, there is no aggression in the first place.

In the world today it is totally inadequate to say that defence ought not to be necessary. All the rational people wish it weren't. The real tragedy is, that once the initial aggression is committed defence is necessary, and thank goodness it is also morally correct.

## Duty towards Society

The right to defend oneself is one thing, the duty aspect of it is quite another matter. To the isolated individual it does not arise. But to the individual in society in which he acquires protection and other rights and duties, there most certainly a duty arises—towards this society. If he is not conscious of such a duty, he has no moral claim to the society's privileges. This duty is not only a moral one, but is often a legal one too.

To be prepared to defend is a continuous duty in today's world. Legal duties however, mostly arise when a government feels it ought to start preparing for defence. Therefore the duty to defend, or to be ready to defend, is always a positively correct one—even for the isolated individual if he should become conscious of it.

Finally, the individual rights and the duties in this respect, are not correlative. His right to defend himself finds a correlative duty in the aggressor to respect the peace. The duty however, arises out of the nation's or society's right to be protected by its members. It is interesting to note that this duty is universal and society—neutral, just as it is for instance, morally wrong for a member to abuse a society's institutions.

George Brzosowski.



# "A Place of Love.."

Is it dramatised pseudo-Freud?—a work which makes a few psychological observations so as to bluff an audience into thinking that an important theme lies behind the over-indulgent sexual behaviour depicted or hinted at? Or are the psychological observations a genuine and implicit part of Dylan Thomas' philosophy of life? These are but two of the basic and most controversial questions concerning "Under Milk Wood."

## Language and Ambiguity

David Holbrook has written that "the difficulty in discussing Dylan Thomas is to know what it is one is discussing, since his words are not the clue they should be." This judgment seems over-harsh; but it is essentially valid in one respect in that the dialogue of the play is exceptionally 'ambiguous,' quite conceivably, a number of critics could choose a particular passage for close analysis, and all arrive at different conclusions about it all give conflicting answers to the questions above.

Most literature, of course, is 'controversial,' admitting of several interpretations; but ultimately some viewpoint about it which is widely subscribed to will emerge. One wonders whether posterity will ever—or can ever—confer on "Under Milk Wood" the definitive, or at least widely-accepted, analysis. The ambiguity of the play may leave the critic who seeks a balanced view irresolute, vacillating and perhaps, on occasions, self-contradictory.

## Llaregyb

In the play, the First Voice refers to the town of Llaregyb as "this place of love;" the very vagueness of the phrase makes for ambiguity. Such a description could equally refer to the world of Chaucer's pilgrims or to Durrell's Alexandria—that seedy, non-moral world where human love (according to Justine, anyway) degenerates after the first declarations into 'habit, possession and back to loneliness.' What love means in Llaregyb is never made really clear by the text: it is one of the basic problems of "Under Milk Wood" which the critic must try to solve. But even when he thinks he has reached a solution, his view is likely to be challenged by some equally persuasive analysis.

Holbrook feels that "the only love... (in the play) is the sexual union of the drunken Mr. Waldo and the promiscuous Polly Garter, offered for our approval." Two points emerge here: first, Holbrook seems to ignore the host of more subtle relationships in the play when he calls Polly and Waldo's union "the only love;" and then, is he right in implying that the basis of any love which might exist in Llaregyb is mere lust? True, Waldo seems to be motivated purely by such considerations:

"Mr. Waldo drunk in the dusky wood hugs his lovely Polly Garter under the eyes and rattling tongues of the neighbours and the birds, and he does not care. He smacks his live red lips."

But "It is not his (Waldo's name that Polly Garter whispers as she lies under the oak and loves him back. Six feet deep that name rigns in the cold earth. Polly Garter (sings): But I always think as we tumble into bed of little Willy Wee who is dead, dead, dead."

There is a hint here that Polly's promiscuity—like Justine's nymphomania in "The Alexandria Quartet" may be explained by some semi-neurotic urge to relive an experience with a dead lover through the use of a substitute. Of course, all this sounds rather like something out of a psychologist's case book; and there is no explicit comment in the text to support the claim—as there was, say, concerning Justine in Durrell's novels. Polly's song, therefore, may just as likely appear as a rather sentimental harking-back.

Nevertheless, even if this was the case, such nostalgia for the past surely implies a certain dissatisfaction with the present: Polly seems to desire more than the lust involved in love; there is a sense of unfulfilment in her sexual relations with Waldo.

And this sense of unfulfilment characterises most of the other 'love' relationships in the play.

## Love in the grave

What of Mrs. Ogmores Prichard and her relationships with her two dead husbands? She still depends on their 'presence,' perhaps, because her marriage to them provided the one spiritual element—that of love—in a life governed by such an essentially materialistic preoccupation as the pursuit of hygiene. Now they are dead, the spiritual element is gone: there is that sense of unfulfilment in her life which she tries to overcome by imagining that her husbands still live on. Of course, the virtual tragic stature implied here may not really apply to such a cold and overbearing woman as Mrs. Ogmores Prichard; but who can know for certain?

The 'necrophiliac' implications of the above are evident again in the relationships of Captain Cat and Rosie Probert. The latter is the Captain's 'one love of his sea-life that was sardined with women.' She is now dead; and in a very moving scene we witness his desperate attempts to recapture his experience with her. Rosie's love is the one thing he desires—and that desire is left unfulfilled.

A spectacle equally moving is that of Bessie Bighead picking "a posy of daisies in Sunday Meadows to put on the grave of Gomer Owen who kissed her once by the pig-sty when she wasn't looking and never kissed her again although she was looking all the time." Here is unrequited love at its most pathetic.

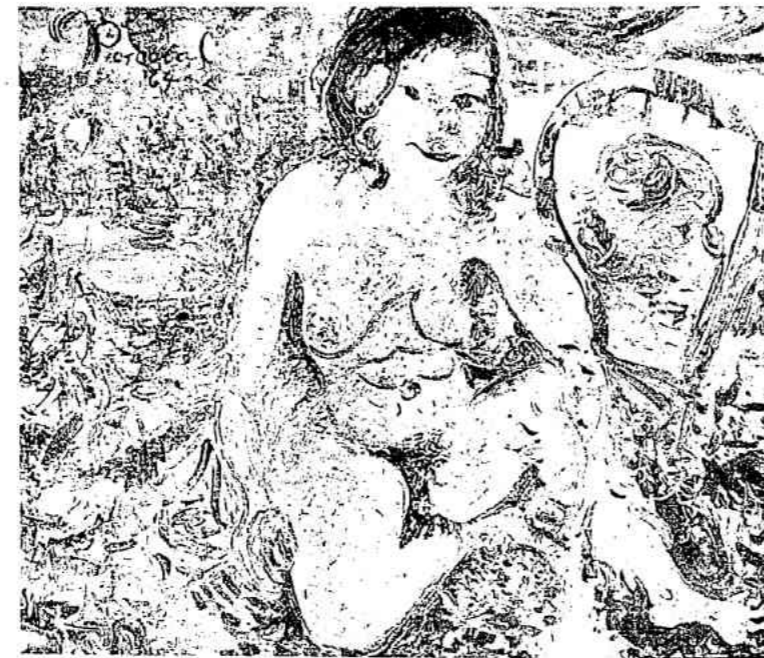
The relationship of Mog Edwards and Myfanwy Price does not move us in the same way; but yet again, there is that sense of unfulfilment—will their relationship ever be consummated in their lifetime? Mog's words on the matter seem conclusive:

"I love you until Death do us part and THEN we shall be together for ever and ever . . . God be with you always Myfanwy Price and keep you lovely for me in His Heavenly Mansion."

In fact, on considering the more important character relationships in the play, there does not appear to be one which is really fruitful or 'wholesome.' And many of the 'love' relationships are based on a preoccupation with the dead or with death in general. There is the craving of Polly for Willy, or of Captain Cat for Rosie; there is Mrs. Ogmores-Prichard's attempt to re-create the past she knows with her two late husbands, or the planned union of Mog Edwards and Myfanwy Price in God's "Heavenly Mansion;" and consider too, the constant attachment of Bessie Bighead to Gomer Owen (even though the latter now lies in his grave), or the uxori-cidal tendencies of Mr. Pugh. Surely this preoccupation with death on the part of so many of the characters in "Under Milk Wood," and the abundance of unfulfilled relationships in the play, are not mere coincidences. Might not Thomas be trying to show that love is essentially an elusive thing; and that a complete fusion of two people, based on love, is impossible?

## Unrequited love

But we cannot be certain. Why, if Thomas is presenting such a serious treatise (with its countless psychological implications) is he so obviously light-hearted throughout most of the play? Has he failed to match matter and style? Or is this apparent incongruity deliberate? When the First voice calls Llaregyb "this place of love," does Thomas mean that title to be merely ironical—or, rather, to betray a deep-seated cynicism? Anyway—more so perhaps than with much of English drama—"Under Milk Wood" will always remain a baff-



Welcome, Kathy - to Our Incredible, Arty Union

ling 'problem play.' The ambiguity of its words invites so many interpretations that we can never really be certain that one analysis is necessarily valid, and another completely invalid. This does not imply a criticism of the play, however; for if the ambiguities of "Under Milk Wood" constitute its burden, they are also an implicit part of its fascination. IAN BRITAIN.

# estrangement

Kafka's "Metamorphosis" and "The Trial", and Camus' "The Plague", three of the greatest modern novels, were discussed in clarifying detail in the S.C.M. Talk given in the H.A. Tank by Mrs. Graneek. A lecturer in German, she gave an enlightening sketch of the modern European literature of anxiety.

## Early Writers

Personal anxiety had not received much discussion from early writers. Cervantes in "Don Quixote" touched on the personal insecurity caused by poverty and starvation, reorientation of social classes, and the personal philosophical worries arising from the disintegration of the medieval social system. Modiere's plays reflected the personal effects of social movements of his time.

But it was not till Freud's time that writers turned to shockingly personal literature; it became even more a penetrative criticism of life, to help man to see himself and the ends of life in clear perspective. Freud, the first to look at anxiety scientifically, believed that writers such as Nietzsche had great insight into themselves.

## Kafka on Alienation

Kafka, a persecuted and estranged man, used shock to break through the falsification hiding much of ourselves, using ugliness, horror, and nightmares to bring to light hidden deformities within ourselves and society. His novels on the individual alienated from society have led to the modern theme of the outsider as hero, as symbol of our time. In "Metamorphosis" he uses a man's nightmarish yet shatteringly real change into a monstrous insect to show the selfish reaction of those around the man and the helplessness of those separated from society. "The Trial" again studies an individual caught friendless and helpless in an impassive and impersonal society.

Though Kafka's individuals have a nightmarish impotence, Mrs. Graneek believed that Kafka was not necessarily a pessimist, as compared with Camus, say, whose characters and situations were more normal and without Kafka's inexorability. Kafka did not destroy and harm wantonly; he incisively revealed the problems and then advocated that men should face them with courage and dignity.

## Camus

Camus used a plague-stricken Algerian town as the locality for a few individuals struggling not against society, but with the universal "sickness that is in every man", the inability to resolve our troubles. Rieux, a doctor (a symbol of hope in the materialistic age) continues trying to fight the plague literally and metaphorically. "Naturally he finds the cure for neither."

The talk, followed by general discussion, was organised by the S.C.M. for anyone who likes to learn and discuss. Further talks, at 1.00 p.m. in the Tank, will be about modern Christianity in the University, the Population Explosion, Cosmology, and the social consequences of automation and leisure.

—JON WOOD



THREE POEMS

The factories spill their golden waste  
of products of the golden age  
building towering graves of junk;  
The earth is monumental  
with heaps of sculptured scrap,  
convolutions of bumper bars,  
and lengths of twisted pipe;  
I'll build a bridge one day,  
an archway to the moon  
of welded rusted motor cars  
covered with a concrete skin,  
and on this bridge of rotting dreams  
of last year's model cars,  
I'll walk in Saxe's latest shoes  
on a highway through the stars.

MEETING : AN EPISODE

Upon the entering glance  
Into the wrinkled eyes,  
I saw a moment's chance lie  
Within my stretch, a life's  
Enveloping, strained, new vision—  
A web risen  
To swallow a shell or husk unbroken.  
Withered fingers paw at a nerve's end  
Striving for a sinew's token,  
A remembrance, an empty friend.  
The rain beat down upon the heaving roof  
Propped by uneven stones, decayed beams,  
And time's interwinings. Aloof from all  
He wearied his life of bleak, barren dreams—  
A soul agonizingly unforgetting,  
A soul begging, but unbetting,  
Dwelling in no consummation  
Yet aware of uncreating destruction.  
His body's age creaked like the wind-blown door,  
And over the furrowed floor he moved and sat.  
His dry lips slowly sucked the cloud  
Of smoke from his pipe, and through this shroud  
Quivered the sunken temples and guttered cheeks  
And parched-lipped mouth. He speaks  
(He assures me)  
His life once only  
Or it would be  
Extinguished unfed, everlastingly lonely.  
(I bend my head before the weight  
Of such uncoveted judgement)—  
His fangs of love bit through his hate  
Of life to me, and  
In a rambling, grating tongue his soul  
Burnt the raspings of his life to molten fire  
Consoling his tortured ragings of desire.  
I listened, my eyes cast deep upon the floor,  
And began, my being wrenched beyond control,  
To search another's unknown soul.  
\* \* \*  
I buried him with the morning's sun—  
His tale shrivelled him till he clung  
To my own mind as if to life itself—  
And I contain it all, with insatiable dread,  
Cast off to me by the obsessive dead . . .  
Nor could I turn my back  
Upon the shack, his life, and walk away;  
The sunlit dew presumed another day,  
But I felt the vice of love fasten  
And my heart to stray in weighted night  
Torn on the tightening rack: the dark and light  
Of life had seized my breadth  
As if to the burst of cruel, cringing death.  
I was transformed in a full-voiced birth  
And contained in my soul extremes of the earth,  
Stretching, rivetting my own shattered frame.  
He hadn't a name and only a grave,  
Unmercifully ageing in hours, to save  
His life to this world's memory.  
\* \* \*  
I gaze at my hands:  
They are worn hard, wrinkled, and dry.  
Their touch on my cheeks  
Burrows in gutters of empty, timeless tears.  
My eyes are weak,  
My heart extinguished by a burning memory.  
Alone I weary for want of the friend  
Who will endure my life and secure its end.

2nd July, 1966 JAMES DARLING

poems

NIGHTS OF GOING SUMMERS

Black gapped teeth  
eat Brahms and  
Mozart  
with the tongue of  
interpretation;  
the hammers  
pulse beats of a  
brain for  
fingers tied  
in strings;  
the sound fills  
the room  
with notes  
falling from the plasterer,  
quired in the scaled  
time of wires,  
bouncing on the floor.

Summer turned her back.  
And in the night  
the leaves weave meshes  
of silver,  
they twist from black  
to white.  
They wove me a message  
in silver  
when Summer turned her back.  
  
Summer turned her back,  
The sky turned over me  
slowly, nightly,  
and whispered from  
mauve to black.  
The sky patterned me  
a message,  
I did not catch the colour  
when Summer turned her back.  
  
Summer turned her back,  
as the ocean  
was trying to reach me.  
In the night  
the salt mist kissed the dew,  
and hung to me, coldly,  
and I was new.  
The waves ran at me  
with pure messages in white,  
when Summer turned her back.  
  
Summer turned her back.  
The wind found my hair,  
together they played a game,  
that neither of us knew.  
In the night  
the breezes intimately blew.  
The wind carressed me  
a message in black,  
when Summer turned her back.  
  
Summer turned her back.  
Love ran deeply  
in the darkening light.  
I looked with daytime eyes  
in those summer nights.  
Then my love  
walked away in the warmth.  
Now I know those messages  
that held no light,  
for my love walked away  
in the dusk of the day.  
And Summer has turned her back.

ANTHEA

BERNARD HARDY

Plastic dolls in a toyshop window  
plastic skin on a surgeon's finger  
plastic smiles with celluloid teeth  
in plastic mouths for a wide-screen kiss  
plastic dummies in a women's shop  
plastic people at five o'clock  
plastic purses buy plastic dreams  
of Woolie's scent and plastic beads  
plastic mirrors for the angel lips  
of a cosmic cupid's cosmetic lisp,  
plastic raincoats in the street,  
plastic wrapping for the weekend meat,  
plastic flowers in a plastic urn  
choke the ashes of a plastic scream.

WHITE POEM

I  
afterwards, she peeled off like a dripping raincoat  
stiff with aching gentleness she picks  
her tactful path through a wilderness of eyes  
sewn to shirt-front faces: is careful not to prick  
the glossy bubbles, brittle jealousies,  
that blow and swell to subtle wineglasses;  
at last she submits to mould-grey, vague ecstasies  
of smudged lips; and scrums down wetly  
to the lacy foamings of applied virility . . .  
II  
afterwards, she peeled off like a dripping raincoat  
and hung on a peg or screwed hard to the wall;  
her pure, suspended nudity is almost polite  
in its lack of hatred: is almost ornamental . . .  
III  
sometimes, clamouring down, she brings to me  
her fingered, timid soul or her body stuffed full of  
other men's manhood: she obscures the doorway  
and brushes aside the drifting, white balloons  
that, exploding milky radiance, flood the room.

JOHN FROW

Thoughts following a party

Smoke sting  
Eyes bleed in sympathy  
With air and mind,  
Which starves  
In agony of solitude.  
  
Befouled lips  
Once sweeter than  
Spring rain and wind  
Drink dribble  
And profanity.  
  
People there  
Swinging sexually  
Rhythm and life  
Mixed in squalor  
And mediocrity.  
  
Limbs fingers  
Twitching, sliding  
Yielding to ancient  
Desire of completion  
In dual unity  
But born in despair  
And futile existence  
Continuing continuing.  
  
Each one dying in  
Living for a moment  
Never to come  
In complete fulfillment,  
For naked and lonely  
Each mind is,  
Always, fearfully  
Alone.

S.M.N.

## Why your help makes sense



Jane Silmour, last year's Miss W.U.S. this year enter a candidate University. If you want to help in the Miss University Quest.

## Will baseball replace sex?

After a successful year in 1966, when the A-grade team was narrowly defeated by Rebels in the grand final and the B-grade team was ousted in the semi-final, the A.N.U. Baseball Club will be entering two teams in the A.C.T. Baseball Competition for 1967 with good prospects of taking off both premier-ships. Although some of last year's stars will not be lining up with the club this year, there will be a number of experienced newcomers to fill the gaps.

On Saturday, 18th March, two teams from the A.N.U. travelled to Sydney for social and sporting fixtures arranged by the University of N.S.W. Baseball Club. The barbecue, which was held on

Saturday night, was highly successful as far as our players were concerned but, unfortunately, the games played at Queen's Park on Sunday were not quite as fruitful. While both games were lost, our teams were far from disgraced on the day. A number of promising newcomers to baseball, L. Milkovits, P. McLennan, B. Tyrrel and L. Temby, took part in the games.

Any person interested in playing Baseball (whether or not you have played before) will be welcomed at practice. Practice is held every Saturday morning at University Oval and commences at 9.30 a.m.

# golding - literary hero ?

Luke Whittington in his review of "Lord of the Flies" (Woroni April 3rd, 1967) indulges his untutored imagination in many colourful whims of thought. I shall briefly examine three central ones.

### Undergraduate Hero?

Firstly, whence came the idea that Golding is an undergraduate hero? Apart from the fact that Golding's central ideas are not world-shattering or novel (as they are in Kafka, or example), Mr. Whittington has made the mistake of crediting the undergraduate mentality with much more insight and understanding than it really has. Most undergraduates just do not indulge in the appropriate kind of mental acrobatics which would afford Golding (or anyone) a place among the heroes of literature.

### Golding and Salinger

Thus secondly, whence came the idea that Golding constituted a replacement of, or substitute for Salinger?

Salinger was as undergraduate hero par excellence in the United States because Holden Caulfield is the same age as American undergraduates, indulges in the same sorts of activities and feels the same sort of helplessness. But Ralf, Jack, Simon and Piggy could hardly be here in the required sense of the word since Golding's treatment of these characters makes it impossible for us to identify with them as individuals.

It is easy to identify with Holden Caulfield and hence easy to show why Salinger is an undergraduate hero. But it is not possible to show this in Golding's case. The main reason why Golding is popular is that he is widely studied at schools. Therefore, many undergraduates are familiar with him. But it is not true that Golding is saying anything evenly vaguely important for undergraduates as individuals.

It can now be seen that Mr. Whittington's suggestion that Golding replaces Salinger is misconceived and in fact arbitrary; he might have done better to pick on George Orwell.

### English Literary Tradition

And further more, this arbitrariness indicates that Mr. Whittington does not

appreciate the relevance of Golding being part of an essentially English literary tradition. Golding is not concerned with problems of alienation and recognition except in so far as they arise out of other more important problems e.g., balance of power, kinds of power etc. "Catcher in the Rye" is a documentary of mental "feelings". "Lord of the Flies" is a documentary of events which result from interaction of socialized personalities, and, to that extent, could hardly satisfy the desires of the young undergraduates clamouring for recognition.

### Simple-Minded Metaphors

Thirdly, Mr. Whittington has the idea that Golding is riding the wave of success and will be dumped as a necessary consequence. That he thinks to be a logical conclusion shows that his choice of metaphor is simple-minded. Further more, the metaphor fails to credit Golding with any integrity or foresight.

Julie Robins

### EDITOR'S NOTE

Mr. Whittington's argument suffered from our sub-editing. He will reply in the next issue. J. I. & P. S.

## French Cancan

Jean Renoir may be fairly termed the veteran of French Cinema, who films range from NANA, made in 1926, to his more recent film THE VANISHING CORPORAL, made in 1963, so he may be said to have grown up with the cinema in its most significant phase. More than that, he played a large part in the evolution. He was a forerunner in the development of many of the techniques which are today taken very much for granted. He was, for example, in the vanguard in the use of shooting in depth and the tracking shot, which, when they were introduced, had considerable impact on directing styles.

But as a director Renoir is best known for his humanity. His films are imbued with a deep sympathy for the characters he portrays. In his own words: "The only thing I can bring to this illogical, irresponsible and cruel universe is my love." None of his films are cold-blooded. Even his most keen satires, such as La Regle du Xeu, never lose a warm sense of charity for the types of people he reveals in their truly pathetic and tragic weakness, as mere mortals struggling to get through life in the best way possible. It is rather as though he were uttering a despairing paternal sigh at the woeful folly of mankind.

Add to Renoir's sensitive humanity the style of a master of his medium and a typically Gallic sense of joy and humour, and you have a great director. DENIS ORAM.

### Christian Science Group At The A.N.U.

holds testimony meetings on the 1st and 3rd Thursdays of each month during term at 1.05 p.m., Lecture Room 3, Haydon-Allen Building. ALL ARE WELCOME.

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